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OLIVETREE



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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No. April, 1910. 4

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

APRIL, 1910.

4.

QUESTIONS OF THE HOUR.

INTERCESSION FOR THE MISSIONS.

REV. J. C. M'FEETERS, PHILADELPHIA, PA.

The Board of Foreign Missions pleads, in the name of the Lord Jesus Christ, for more prayer on behalf of the missions.

We deeply feel our responsibility in relation to those who are waiting for the gospel at our hands. With attention fixed on the multitudes that are perishing within the bounds of our own mission fields and listening to the wail of hundreds of thousands descending into a hopeless grave, we bend under the crushing burden, and beg the Church to help us by keeping this cause continually before God at the throne of grace. "Let supplications, prayers, intercessions and giving of thanks be made for all men" (I Tim. 2, 1). Intercession is the pressing need of the hour, the crucial necessity of missions; intercession with God, Who is full of compassion; intercession in the name of Jesus, Who gave His life for the "other sheep" also; intercession in the power of the Holy Spirit, Who inspires petitions that will not be denied. Such intercession on behalf of those who sit in darkness and have no light, is a service appointed of God, and cannot be too highly esteemed. We urge upon the Church this duty as of utmost importance. "Ask me of things to come concerning my sons, and concerning the work of my hands, command ye me." (Is. 45, 11.)

THE STRENGTH OF THE CHURCH.

In intercession the Church finds her real strength, thereby becoming allied with God and all the forces of heaven. Herein all the people of God can engage and do effective service. Here lies the path that leads to success in missions, and here the world finds its only hope. "Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full" (Jno. 16, 24).

Intercession will cause the hidden seed to become waving harvests and the brazen sky to form clouds and shower down blessings upon God's weary heritage. Elijah was a man subject to like passions as we are, and he prayed, "and the heaven gave rain and the earth brought forth fruit" (Jas. 5, 17).

PREGNANT WITH MEANING.

Intercession means much. The heart beats with the strength of a consecrated life, ascends to God in the flames of its own love, and vibrates with compassion for those whom it presents before God for salvation.

Intercession means heartiness with God in His great purpose of saving souls; co-operation with Jesus Christ and His workers on the mission field, and sympathy with the sin-sick, death-smitten multitudes, upon whose path the sun of righteousness has not yet risen. "Brethren, my heart's desire and prayer to God is that Israel might be saved."

The intercessor represents those for whom prayer is made. The Father of Spirits sees all that is within man's heart. And as He looks therein, O what a world of hope and fear, of faith and action, of people and destinies, lies before the omniscient eyes! There God sees impersonated those for whom the prayers, uttered and unutterable, besiege heaven. The cry of that heart for mercy is the cry of ten thousand souls in distress; the sob is the choking grief that heaves in innumerable bosoms; the hunger and thirst for God and salvation consuming the suppliant brings into the presence of Jesus vast communities perishing for lack of the bread and water of life. The intercessor is a manifold person; his personality is multiplied; his power with God is beyond calculation. How important the position! how valuable the service of intercession! The failure to appreciate this right and to exercise this power is to God Himself an astonishment. "And I saw that there was no man, and I wondered that there was no intercessor" (Is. 59, 16).

STRONG ARGUMENTS.

The faithful intercessor comes into the presence of God with invincible arguments that lift his soul into the highest heavens, and give him confidence and countenance, in the brightness of the glory of God. With holy boldness, yet in humility, he is able to set an array of facts before God, to which almighty power yields and in which infinite love delights. How amazing the privilege, how dreadful the position, how solemn the service, how invincible the power of the intercessor! How Christlike the attitude and actions! How awful the acceptance of such responsibility! How tenfold more awful the refusal! Who can decline the privilege when the door is open and a voice within says, Come unto Me and make thy

request. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you" (Jno. 16, 23).

In the presence of God the intercessor can plead the blood of Jesus shed on the cross; the commission to preach the gospel to every creature; the promise of the outpouring of the Holy Spirit upon all flesh; the bequest of all the nations by the Father to the Son; the prediction that at the name of Jesus every knee shall bow and every tongue confess; and the vision of the whole earth basking in the royal glory and loving kindness of Christ. To the presentation of such facts, and these reinforced by others innumerable and of equal value, God listens and yields. To the prayer arising from the heart and prevailing in the strength of such considerations, God responds, turning the prayer into the wonders of redeeming love, "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear" (Is. 64, 24).

AN URGENT APPEAL.

Our appeal to the Church for intercession on behalf of the missions is urgent. We confidently expect a response that will shake heaven and earth. The people are earnestly requested to arise in the name of the Lord Jesus Christ, in a simultaneous effort to bring our missions before God in prayer with such faith, power, persistence and passionate interest that He will be pleased to send the times of refreshing and give us the joy of a great harvest. We trust the people will yield themselves to the Holy Spirit, to receive a Pentecostal baptism which will cause them, with the vehemence of desire, and the faith that takes no denial, to cry out, "Awake, awake! put on strength O arm of the Lord; Awake, as in the ancient days in the generations of old" (Is. 51, 9).

Will not ministers, elders, deacons and members with renewed interest and con-

secration take hold upon intercession with God, so important and so powerful in mission work? Will we not, throughout the entire Church, endeavor to make our public ministrations, prayer meetings, Sabbath schools, family worship and secret prayers glow with the fervor of intercession? Will not we with holy courage, endeavor to take the Kingdom by violence, the warrantable violence of love, the love that "hath a vehement flame"? "Ye that make mention of the Lord, keep not silence and give Him no rest till He establish and till He make Jerusalem a praise in the earth" (Is. 62, 6).

Let intercession be made for our missions, that they may become fruitful vines, overspreading the valleys and mountains with their shade; that the harvest so broad and so white may be more rapidly garnered; that the Word of God may fall upon good and honest hearts, and bring forth an hundred-fold; that converts, under the power of the Holy Spirit, may spring up like willows by the water-courses; that the native Christians may become the salt of the earth, the light of the world, the heralds of Jesus and the witnesses of God, filling their own homes with joy and praise, and building up churches and communities in the grace of our Lord Jesus Christ. We ought to ask great things from God for our missions. "For God is able to do exceeding abundantly, above all that we can ask or think, according to the power that worketh in us" (Eph. 3, 20).

MADE FOR THE WORK AND ALL CONNECTED WITH IT.

Let intercession be made also for the missionaries. The work of salvation is great, but human effort is weak; man is utterly insufficient. The missionary has his part in saving souls—an important and essential part; God has so ordained. But unless God carries forward the work,

"failure" will be written on every service. No conversion, regeneration, transformation or glorification of soul, without God. This God of salvation listens for the voice of intercession, then comes with all the forces of His Kingdom to give success to the work. Pray, therefore, for the missionaries, as they minister in the Church, the school, the hospital, and the home, that the work may be greatly and speedily enlarged. Pray that they be strong, hopeful, resourceful and unconquerable, serving the Lord with diligence, unity of spirit and widening circles of progress, being clothed with salvation and radiating in their lives the gospel of Jesus Christ.

Moreover, let intercession be made for the re-enforcement of the missionaries. They grow weary, become aged, finish their work and are called to other and greater services. Their places must be filled. Besides, the mission work grows, new doors open, new obligations arise, and additional missionaries are needed. Let prayer be made for the self-surrender and dedication of the worthiest sons and daughters of our Covenanted Zion, that our Lord Jesus may have a willing people according to the necessities of every field. Pray that the new recruits be healthy, capable, resolute, self-sacrificing, mighty in the faith, established in the truth, alive to God and the responsibilities of the work, and resolved to push it in the power of the Holy Spirit to the utmost limit.

Also, let intercession be made for the Church at home. We need a baptism of the Holy Spirit and of fire. O that it would descend upon all, creating missionary zeal in our homes, prayer meetings, Sabbath schools, churches, college and seminary! Then would we see the wonderful works of God. Then would whole burnt offerings be laid upon His altar. Then would the people offer willingly

unto God, presenting Him with talents, possessions, services and themselves.

Let intercession be made on broad areas, with a wide view of the Kingdom, the power, the glory, the promises, and the coming of our Lord Jesus Christ. Let the prayer arise from hearts sick with the present languor and slow movements of the Church—hearts burdened and breaking with desire for new manifestations of God, and His power in the redemption of the world; hearts that will not rest till rivers break forth in the wilderness and floods in the desert; hearts that pierce the sky with the cry, "O that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow at Thy presence!" Then would we assuredly hear a voice from the throne saying, "Behold, I come quickly."

A PROPHECY OF POWER AND SUCCESS.

Intercession has preceded every great demonstration of power and glory in the progress of the Kingdom of the Lord Jesus. Intercession prepared the Lord's way for the deliverance of Israel from Egypt, for their return from Babylon, for the coming of Jesus in the flesh, and for the Pentecostal outpouring of the Holy Spirit. The Prophet on Carmel bowed his head between his knees seven times, then the cloud appeared, the heavens gave rain, and the earth put on her robe of green and gold.

The intercessor is a divinely appointed forerunner of the Lord, in the extraordinary manifestations of his presence and power. The forerunner fills an office most important and honorable. Who would decline when called thereto? Who would refuse to serve the Lord, where both grace and glory so richly abound?

Let us gird ourselves, like Elijah, and

run before the chariot of our King as He comes to conquer the world with His gospel of salvation. Then shall we hear the "abundance of rain."

We earnestly plead with the Church to turn to God, without delay, with a new prayer for our missions, a prayer new in spirit, power, compass and hopefulness; a prayer aflame with desire, wide in its range, and great in expectation; a prayer following closely upon God in His high thoughts and vast purposes of salvation; a prayer for the awakening of activities and the operation of forces on our mission fields, on a scale transcending the most sanguine visions of former days. Then will God have pleasure in His Church. Then will Jesus see the travail of His soul, and be satisfied.

Will we not, as a Church, arise and endeavor to walk in His footsteps, grasp His thoughts of mercy and do His redeeming work in the might and majesty of His true representatives on earth? If we be willing and obedient, then may we expect to see with our own eyes His thoughts turn into realizations at our intercession, and His ways lead to greatest success in the mission fields.

"Then, instead of the thorn, shall come up the fir tree, and instead of the brier, shall come up the myrtle tree." Then shall the seed sown "bring forth, thirty, sixty, an hundredfold." "Then shall the light of the moon be as the light of the sun, and the light of the sun be sevenfold, as the light of seven days." "Then shall a little one become a thousand, and a small one a strong nation," for the mouth of the Lord hath spoken it. "And the name of that city from that day shall be, 'The Lord Is There.'"



When the outlook is not good try the uplook.—*Anon.*

Enlarge my heart so that I may have room for my brother.—*Jowett.*

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—Dr. J. M. Balph writes as follows, Feb. 28, 1910:

During the month that is now closing the work in the various departments of the Mission has been carried on uninterruptedly. The Sabbath services have been well attended. Mr. McFarland, although necessarily giving much of his time to the study of the language, has been able to preach almost every Sabbath, and has made rapid progress in the use of the language. Mr. Edgar has also preached twice here recently, and is also rapidly overcoming the difficulties of a new language.

About the first of the month Mr. McFarland and Mr. Edgar made a trip to Gunamia and Inkzik, and reported the schools in those places as doing well. The girls' school that was opened in Gunamia about the first of November is well attended, and the pupils getting on favorably. Within the past two months two new schools have been opened in Fellaheen villages on the plain, some two or three hours from Latakia; one at Ain Lebn, and the other at Khabouria. This makes in all five new schools opened since the beginning of the school year. No action has yet been taken by the new government that would indicate what stand they are going to take in regard to foreign schools among the Fellaheen; however, the local government does not at present seem to be hostile to such schools.

About the usual amount of medical work is being done, although we have been remarkably free from any epidemics during recent months. The clinics are always well attended, and we

have had about the usual number of patients in the hospital.

Our aged evangelist, Ishoc Shama, who was sick in the hospital for over a month, has fully recovered, and is again able to preach. Miss Wylie expects to leave us for a few months of rest in the home land, about the last of March.

Asia Minor, Mersina.—In a personal letter dated Feb. 10, 1910, Rev. Robert E. Willson says, among other things:

The work goes on about as usual. This winter again we have been having a service in English on the first Sabbath of each month. Mr. Dodds has taken every other one, and I have been trying to give all my energy to the study of Arabic. Even so, we are wondering how we will manage when Brother Dodds leaves. We will be left "fatherless" and "motherless" by the departure of the family, but we do not grudge them a well-earned rest.

Last week we enjoyed a short visit from Mrs. Kennedy, of Alexandretta. She tells of much poverty and distress in that region, and also much lawlessness. There are many rumors and some evidence of unrest in all the country. We hear reports of fighting in Bulgaria. Dr. Badeer, of Mersina, who has been in Constantinople trying to get a permit to practice medicine, reports that there is a strong undercurrent of dissatisfaction with the new government, and a growing demand for a stricter observance of the "Holy Law."

It would be very discouraging did we not believe that our Lord is over all and that finally His Kingdom shall prevail in the world.

China, Tak Hing Chau.—The following account of the work, dated Feb. 1, 1910, is from Mrs. J. M. Wright:

As the schools have just closed for mid-winter holidays, it may be of interest to the readers of *OLIVE TREES* to know of the closing exercises. The girls and women who have been in school the last three months, met on Friday afternoon in the women's building and rendered the following program:

Singing of the fourth Psalm by all present, and prayer by Rev. W. M. Robb. Then Mrs. Leung called her classes, which recited selections from four character classics, gospel by Mark, Old Testament Bible stories, story of Asia, geography, Ten Commandments, and "Pilgrim's Progress."

Next, Mrs. W. M. Robb, who has had charge of the memory work in the Epistles, called upon the girls to rise and repeat First John, first chapter, which they did in concert. Then the women reviewed some Old Testament work from Joshua to First Kings.

Chung Oi Ki, who is one of the older girls in school, has been teaching arithmetic to the beginners, and gave an exhibition of what her class can do. Mr. Tsee, a first degree graduate, then reviewed the school in Chinese character writing and also gave an arithmetic drill. Mrs. A. I. Robb next assigned arithmetic work to the women. She has also taught Romanized writing to the girls. Chu Hon Shang, who is better known at home as A Sam, gave a test on "The Life of Christ." The class traced out on the wall map where Christ was baptized, His first miracles, His transfiguration, and many other things.

Next Mrs. Mitchell marched the girls to the front, where they first sang a motion song, much to their own and everyone's enjoyment, then gave a short

physical drill and sang a New Year's song, after which they marched to their seats and read selections from "Thanksgiving Ann," a tract written in Romanization that Mrs. Mitchell has been teaching. After singing part of the seventy-second Psalm and repeating in concert the Lord's Prayer, and adjournment, the visitors were invited up front to inspect quilt piecing and other sewing that had been done in school under the supervision of one of the older pupils.

Some of the pupils left for home the same day, some the next, and the latest Monday morning, when those from the Chung village started for their thirty-mile walk over the mountains south before the break of day.

Rev. A. I. Robb and Rev. W. M. Robb, along with two student preachers and others of the Chung Clan, are making the trip, hoping to get back in time to attend or send others to a wedding. One of Mr. Kempf's boys is the bridegroom. The nuptials are to be celebrated on Thursday next, some fifteen miles to the northwest. Rev. J. K. Robb has been invited to perform the ceremony, and several others of our number are planning to attend the marriage feast.

Rev. A. I. Robb closed his seminary work on Friday last, and will open ere long with more students. He also expects to take on some of the class work in the boys' school when Rev. Kempf goes home on his well-earned furlough.

Mr. Kempf's school closed with a feast on Saturday. He has such a nice lot of boys, and they, as well as he, have done hard work and have done it well.

Rev. and Mrs. W. M. Robb are planning soon to sail for Vancouver. We are all sorry to see them go, and only hope it may be that they will come back again strong and well.

The doctors of the Mission are busy

with work both in and out of the hospital. There have been several very interesting operations of late that are a satisfaction to others as well as the patient. Dr. Jean McBurney makes regular country trips and Dr. Wright accompanies her when he can leave other work. Dr. Scott has the dispensary work in the hospital, which, with her study, makes her one of our busiest workers.

Miss Dean has given much appreciated help in some of the drills in school, and is planning to take on regular class work after vacation. Mrs. A. I. Robb will have charge of the girls' school, and is already mapping out her course of study. Rev. J. K. Robb and Rev. Mitchell spend a day or two each week in Do Sing buying brick and overseeing the building work going on there.

Some several weeks ago, Dr. Mary Niles, of the American Presbyterian Mission in Canton, asked to send one of her blind girls to us while the school building is being enlarged. The girl came, and she is quite a marvel to the natives here. They are filled with wonder that she can read, and, as they say, read without a mistake. Since coming up she has made a copy of the Chinese Psalm selections from dictation, and now sings out with others in services. She knits and sews, and it may be the beginning of a school here for blind girls. Already, one poor little creature who had been driven away from home is here willing to be taught.

The children of the Mission are all well and hearty, and could keep their mothers busy were there nothing else to be done. The two older boys have daily lessons at home and in school.

Chinese New Year's day is in ten days more. Already the holiday spirit is in the air, and our neighbors over the wall are sweeping their houses and yards to welcome the New Year.

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The following letter from Miss Jennie Dean, dated Feb. 21, 1910, contains items of special interest:

According to our schedule, this is my month for a letter to OLIVE TREES. The news will have reached you ere this of the added sorrow that has come to us in the serious illness of Mrs. Wright. Word from the doctor to-day reports some improvement, and for this we rejoice, though we know the life still hangs in the balance. Dr. Jean McBurney, who tonight is going down to Hong Kong to meet her sister, arriving Feb. 25, is taking little Paul with her, and you can well imagine the joy it will bring to the parents' hearts to see him after the two weeks' separation.

These are times when China seems far away. Would that you could receive this news earlier and unite with us and the native Christians in special prayer at this time. The Chinese Christians teach us lessons in faith, for they confidently believe that the Heavenly Father will raise up Mrs. Wright to continue the Lord's work here, and that He will completely restore Mrs. W. M. Robb, that they may return to their field of labor in China. We know not the purpose of God in these providences, but this we know, they are wise, and sent in love, and we pray for grace to submit to His will.

It was very hard indeed to have Mr. and Mrs. Robb leave the Mission and the work, which is their very life and for which they are so specially well equipped. We know the sore disappointment at their hearts, but in spite of this, their submission was complete, revealing further evidence of strong Christian character. We cannot but believe there is even greater service in the future for them. They had greatly endeared themselves to the Chinese, on whom they had wide influence.

One sweet little woman who attended Mrs. Robb's class of inquirers, broke into tears the day before they went, saying that she could not spare Mrs. Robb, who was able to make the gospel truth so plain. One of our teachers on whom Mr. Robb has had not a little influence, but who has not yet come to the point of a public confession, desired to leave his old associations here and go with them to Do Sing and be baptized there. It is almost impossible for us to realize the barriers in the way of scholars accepting the religion of Jesus Christ. Still, we know that the power that has been manifested in other lives can break down these same barriers and yet bring our teachers to publicly confess Christ.

Last evening one of the newly elected deacons, with another man, came from Ha Long, a village between Ma Hui and Sha Pong, to ask Rev. A. I. Robb to go to their village and conduct the funeral service of a certain Christian's mother, who died recently. This Christian is an only son, and his relatives wanted him to spend a large amount of money, call in the Buddhist priests, and have the regulation heathen burial ceremonies of beating brass gongs, etc. But the son thought this not becoming a Christian, yet he did not want his mother buried without any service. So, notwithstanding the rain, Mr. Robb started out this morning on the eighteen-mile tramp. There are several people in that vicinity who are applicants for baptism, who will be glad to hear the message.

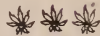
The Chinese New Year, with its roar of fire crackers and display of red paper, has come and gone. During the vacation a party of young people from Canton visited us. Several missions were repre-

sented, and we enjoyed their visit very much. Long tramps were indulged in—one afternoon being spent in climbing Heung Shaan, the mountain in whose shadow Tak Hing lies. On returning, we were in time to witness the evening idol worship in the large Buddhist temple at the foot of the mountain. Numbers of immense, hideous-looking idols are in this temple, and as a tray of cooked food and wine was presented to the gods, a Buddhist priest with shaven head and flowing robes bowed to the ground three times; then followed in quick succession the loud clanging of gongs and noise of fire crackers, which was supposed to arouse the gods to the homage being paid them. It was pitiful, to say the least, to see this groping of the human soul, this need of man's spiritual nature being met with such emptiness. This is but a glimpse of the dense darkness and superstition surrounding these people, who are perishing without knowing of the Living and True God.

There has been trouble in Canton lately between the soldiers and policemen. The affair started over a trivial thing, but resulted in battles, in which several hundred men were killed. Over a thousand rebels have been beheaded. Peace is gradually being restored.

The schools re-open Feb. 28, with very bright prospects, as there are several new pupils being enrolled. At the close of the school year Mrs. Wright gave over the management of the girls' school to Mrs. A. I. Robb, thus giving her needed relief.

Our long spell of delightful winter weather has come to an end, and the chilly rainy season has set in in earnest.



Let me always remember that it is not the amount of religious knowledge that I have, but the amount that I use, that determines my religious position and character.
—*Maclaren.*

AT HOME.

Iowa, Hopkinton.—The annual meeting of the L. M. Society was held Wednesday afternoon, Feb. 9, in the church. The attendance was very good and the interest manifested in missions most excellent. The reports of the secretary and treasurer were very encouraging. During the year \$106.88 have been raised in cash, barrels of fruit and clothing have been sent off valued at about another \$100, etc. Papers were read by Mrs. A. L. Barker, "The Protection of Christian Civilization, the Evangelization of the World"; Mrs. U. M. Wallace, "The Overwhelming Needs of the World and Our Ability to Supply the Needs," and Mrs. T. J. Joseph, "Loyalty to Our Profession Demands that We Preach Christ." After these Mrs. Mary E. Doolittle, Professor in Lenox College, gave an address, wherein attention was directed to the consecration of the missionaries and the duty of Christians at home to manifest similar consecration. Illustrations were drawn from the experiences of the missionaries at Paoting Fu, China, during the Boxer uprising, and the large spiritual life that has since come to the work. Finally, the pastor directed attention to the most important character of this work of missions. All else is secondary to it. The "Lo I am with you" is conditioned on "Go ye." Mrs. S. T. Foster, President of the Society, presided.

Kansas, Olathe.—The L. M. Society of Olathe Congregation sends the following report for 1909:

We have come to the time of year when it is well to review our work. There have been eight all-day meetings held during the year. In July, August and September there were two afternoon meetings held

in each month: one to transact business and the other for work.

The average attendance has been about seventeen per day. The largest attendance was at the November meeting, when there were thirty-one members present; the smallest attendance was at the October meeting, when there were nine members present. We find the attendance better when the all-day meetings are held.

We lost seven members during the year and gained two.

In the forepart of the year there was a box of dresses for the school girls made and sent to the Indian Mission, and in the latter part of the year a box of new and second-hand clothing was sent to the Southern Mission. We also worked at quilts, comforters and carpet rags.

The Mission book, "The Uplift of China," was studied to some extent during the year.

Our treasury has been supplied by dues and donations as heretofore, and the effort has been to distribute this where most needed.

It is with gratitude that we acknowledge God's goodness and mercy throughout the past year.

MRS. ANNIE WILSON, *Pres.*

MARGARET ATCHISON, *Sec.*

Receipts.

Amount collected for the year	
1909 by dues, donations and	
proceeds of sales.....	\$205.87
Value of box sent to Southern	
Mission	60.00
	<hr/>
Total	\$265.87

Disbursements.

Jewish Mission	\$10.00
The Aged People's Home, Alle-	
gheny, Pa.	30.00

American Bible Society	15.00
Pledge money to Syrian Mission	12.50
Boys' School in China	20.00
Contingent fund of congregation	10.00
Indian Mission	10.00
Domestic Mission	15.00
Syrian Mission	15.00
To assist people in Detroit, Mich.	5.00
To Rev. Blair for work in China	5.00
Contingent fund of congregation	15.00
Miscellaneous expenses	14.57
Value of box sent to Indian Mis'n	10.00
Value of box sent to S. Mission	60.00

Total \$247.07

Balance on hand 18.80

Total \$265.87

MRS. J. M. MILLIGAN, *Treas.*

Kansas, Hebron.—The L. M. Society of Hebron Congregation, in reporting the death of Mrs. Jane Stewart, who passed away at Russell, Kans., June 26, 1909, aged seventy-six years, bear testimony to her Christian character, strong faith in the Saviour and her interest in mission work.

In reporting the death of Mrs. Rose



Chalmers' great phrase, "the expulsive power of a new affection," was, it is said, suggested to him by an incident which happened during his ministry at Kilmany. He was driving out on some pastoral errand, and, as the pony trotted briskly along, the driver suddenly drew his whip and gave it a savage cut. Chalmers remonstrated. "You see that white gate-post?" said the driver; "he has a habit of shying at it, and so, whenever he gets near it, I always give him a cut of the whip, just that he may have something else to think about." And this is the way to banish evil thoughts; fill your mind with noble affections, and you will have something else, something better, to think about. And this is the philosophy of Sanctification. It is, if I may put it so, a process of displacement and replacement. You see illustrations of it on every side. A room is purified by opening the window and letting the fresh air rush in and drive the foul air out. A stagnant pool is purified by turning a stream into it, and letting the living waters pour through it.—*The British Weekly.*



The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—*B. F. Westcott.*

Miller on Jan. 29, 1909, they put on record their appreciation of her service in the Society, learn that youth is no barrier to death and the need of a strong arm to lean on at such a time, and commend the bereaved ones to the care of the Great Shepherd of Israel.

Pennsylvania, Parnassus.—The R. P. Ladies' Missionary Society has met with the loss of one of its members by death, Mrs. Caroline McHaffy. Although a member for only a short time, we had come to appreciate her presence with us, and were always sure of hearing something bright and cheery from her, and we all felt glad that she had become one of our number. We knew her to be loyal, liberal and loving in the home and in the congregation, and knew she would be the same in the Ladies' Missionary Society. We extend our sympathy to the bereaved family, and unite with them in the feeling of assurance, that our loss is her great gain.

MRS. A. B. COPELAND,
MRS. M. G. EUWER,
Committee.

MONOGRAPHS.



OLD 39TH STREET CHURCH.

AN OLD CHURCH GONE.

The old church from whose pulpit the writer has preached a full gospel for nearly thirty-five years is now dismantled. The closing service in the building was the observance of the Lord's Supper on Sabbath, Feb. 20, 1910, "a day never to be forgotten." The subject of the action sermon was the blessedness of the relationship that exists between Christ and

His believing people, including the present possession of eternal life, complete deliverance from condemnation, and an experience of the keeping power of God; and the two-fold security of believers—the fact that they are the property of Christ, a precious gift of the Father, and the personal dignity of Him on Whom they rely for full salvation. (John 10, 28-30.)

The next Sabbath found the congrega-

tion in the home of Fourth New York Church, through whose Christian hospitality it has a shelter till lots can be secured and a new edifice erected somewhere uptown. In the meantime the two congregations worship together, as brethren in the closest fellowship.



OUR PULPIT.

December 17, 1875—February 20, 1910.

ON THE WAY.

We came to port in Manila on Sabbath. Dr. White and I stayed on board until evening, when we went ashore for services. We found a church of Protestant natives, and listened to a sermon in the native tongue. We had been told of the American churches, but found we would have to go on a street car, so stayed at the church nearest shore. We were courteously treated, one of the choir coming down with her book, of which we understood only one word—Jesu. The preacher could speak English fairly well, and when the service was over he came to us and greeted us in a very friendly manner. When we told him we were utter strangers, he said, "There are then two words we have in common, and in common with all the world; they are 'Jesus

Christ.'" This church is Presbyterian, and we were the only Americans present.

When we went ashore, we were alone, and neither of us could speak a word of Filipino, and but few words of Spanish. We had been told we would have no trouble in finding people who could speak English, but we had a long search. We then reasoned it out that the schools were teaching English; therefore the school boys were the ones to approach. This was the solution of the problem, and we had no more trouble. We found a boy—a little gentleman he was—who was not only able to speak English fairly well, but seemed glad to act as guide, and piloted us to our desired haven. When offered a coin at the door of the church to pay him for his trouble, he declined most politely, but firmly, and behaved more like a personal friend. When he found he had reached the place, he said it was yet an hour until the church would be opened, but that if we wished, he would accompany us to the Mary J. Johnston Hospital, where we could be with Americans until time for service. It was so good to be with our own kind again. On the way over the lad had inquired where we hailed from and where we were going. When he found we were bound for India and China he said, "Are you missionaries?" When he learned we were, he said, "I am so glad." It was good to hear.

We lay in port until Wednesday morning, so had two days for sight-seeing. A young lady, who is a nurse in the San Lazaro Hospital, and who came over on the steamer with my sister, received us gladly, and had us to tiffin, and again to dinner. She also hired a two-horse vehicle called a Victoria and drove us round all afternoon. We called at the Civil Hospital, and were able to persuade Miss McC., Superintendent of that institution, to accompany us on our rounds. She is

an able young woman, and is doing a great work. She took us through the immense new building that is soon to be opened as the Philippine General Hospital, with a capacity for a thousand beds. The structure is to cost one million dollars, and is by far the largest I have seen.

We also went out to see Fort McKinley, said to be the largest fort of America, and locally at least, it has the reputation of being second in size in the world. We saw many other things of interest, but the best was the Bilibid Prison. Up to the present time, I had never been in prison; I can say so no more. It was one of the saddest sights I had ever seen, but one of the most inspiring. This sounds paradoxical, but it is true. We were fortunate to have friends who introduced us to the prison doctor, who seems to be a very suitable person for the work. He took us through the prison hospital. With the exception of a native medical assistant, the work is mostly done by men in prison stripes. One man who had been somewhat far down in the criminal scale is now in charge of the care of the surgical dressing room, and keeps it in fine order, and takes great interest in assisting. They have a system of grading the inmates. Those who are new and untried are third rate. Those who have been somewhat tractable are granted certain privileges, and are in second grade. Those who have a record of good behavior for six months are first grade, and their privileges are proportionately larger.

The beds in the hospital are more comfortable than those in the prison proper, and the food somewhat adjusted to the needs of each case. But the crowning feature of the hospital, to my mind, was the tubercular ward. There are in it about one hundred and fifty patients. They are instructed in modern ideas of sanitation for tuberculous cases. The ward is large

and splendidly ventilated, and they have a runway in the adjoining yard. They each carry a white porcelain cup, covered, to receive the sputum. These are cleaned by the prisoners under supervision, and supplied with suitable disinfectant. Those who are able to work are given work, and I did not see any who were confined to bed. We were allowed to see them line up and receive their supper. This was the crowning feature of the tubercular ward. A long line was formed and each man had given to him an enameled cup, two soup plates of the same material and a spoon (no knives or forks were allowed). They passed along in cafeteria style and were helped to each kind of food—as much or as little as they wished. First, they were given boiled rice, then boiled lentils—something like beans or peas, and much prized by the natives—then a cooked fish about six or eight inches long, a liberal helping of tapioca pudding and all the milk they could carry in the cup—one pint—and last of all, were two men serving salt and vinegar. No eggs were served at that meal, but they are on the bill of fare, and the tubercular patients get all the milk and eggs they can eat. The milk is provided for every meal, and three times between meals. The patients are weighed once a week and take a great interest in their gains. The food and sanitation are much superior to that of the poor, so it seems to me it must appeal to the poor fellows when they see what the Government is doing for them. The upkeep, I understand, is from the islands and not from the States, as I had supposed. The million dollar hospital is also built entirely of island money.

At 4:45 P. M. we were taken to the main building, and the warden conducted the guests up to the tower, where we could see the rest of the prisoners line up to receive their evening rations. There are at

present 2,000 inmates of various nationalities. These were all drawn up in array for review by the warden. There is a band of musicians, trained from the ranks, and they play beautifully. The director was not a man in stripes, but the players all were. The buildings are so arranged that they form a sort of wheel-like figure and each captain—not in stripes—had his “regiment” between the barracks facing the tower, in four long rows. It was an impressive sight. While the music progressed that vast multitude of prisoners maneuvered in excellent order, and no matter in what direction we looked, it was the same orderly sight that met our eyes. There was not much room for fancy marching, so none was attempted, but they gave them some fine physical exercise, which they evidently enjoy, if we may judge by the way they did it. When the band struck up “The Star Spangled Banner,” two thousand hats came off simultaneously, and if any one could look on unmoved he must have been the “man with soul so dead.” When the maneuvers were over there was more music and a little quiet marching, and the first thing we knew all that vast multitude were formed into continuous lines, four abreast, to be served with food. They passed momentarily behind the kitchen, and when they emerged their dishes were supplied. I do not know what they had, but all had a good-sized piece of white bread and something in the dish. In some it looked like thin vegetable soup; in others like coffee, while others seemed to have water. We were too far to see, and I neglected to ask; but I wondered if the three grades received different kinds of food.

As I said I have never seen a prison before, but this is certainly a great improvement on anything I ever heard of. It looks to me like a gigantic reformatory, where criminals may rise and come out

men with a trade and an incentive to be men the rest of their lives. It certainly gives a man a chance.

The women? Yes, there are some women there. We had only time to see the hospital, so were not taken through the prison proper. The women’s quarters are secluded by a high stone or concrete wall, entirely separate from the men. The passage from the administration building to the tower, passes over the women’s compound. We saw them formed in lines ready for their maneuvers, which they took at the same time as the men. What impressed me was their clean, erect appearance. The dress was “stripes,” but the humane touch of the administration was apparent in a spotless white neck-kerchief, after the fashion of the islanders, which must be a strong invitation to those poor unfortunates whom the world is so ready to trample deeper into the mire, to rise from the depths. We are told that many inmates come out and live decent, self-supporting and self-respecting lives, and it is believable.

KATE MCBURNEY.

S.S. Siberia, Feb. 24, 1910.

P. S., Feb. 25.—Arrived safe. Jean met me. Dr. Wright is with us. Mrs. Wright is improving. She has been much more seriously ill than I had supposed. The rest all well.

K. McB.

HANNA SHAI.

In response to a request for some additional information concerning Hanna Shai, who was killed, as we have every reason to believe, with his wife and two small children, in the massacres of last April. I send the following sketch, the material for which I have obtained principally from Mallim Hanna Besma. There is nothing of particular interest in his story, so far as I have been able to learn

it, viewed from the standpoint of the student of martyrology. But as a picture of life in Turkey and its vicissitudes, the humble record may not be without interest to the readers of *OLIVE TREES*.

Hanna was about thirty-seven years of age at the time of his death, and had been married three times. His married life, which comprised thirty of his thirty-seven years, was a rather checkered one. When he was a little boy, his father, who lived in Mesopotamia and was well-to-do, had a servant woman, who had a daughter whose domestic virtues were so resplendent in his father's eyes that he said no person should marry her but his own son; so when Hanna was seven and the girl twice his age, they were married. He would tell how if they happened to be going to a distant place his wife would tote him on her back, and how she would give him his bath and would slap him to make him sit still while she washed him. They lived together—how happily the record does not tell—for seventeen years, which brought them to the fateful massacre year of 1895. Their village was attacked, and Hanna's wife and father and sister were killed. Hanna himself somehow managed to escape, his wife, as I understood from Hanna Besma, having in some way given him warning. Hanna then went to live with his mother's brother, who was an earnest Christian man, and from him Hanna learned the way of life. He spent about a year with his uncle and then came to Adana, where he lived about five years before marrying the second time. Some months after marrying, he took his journey and returned to his native province. His second marriage proved unhappy, his wife embracing Islam after they had been married about a year and a half. About six months after his second wife left him he married a third time, and this time apparently

very happily. His wife was a bright little woman, who possessed the rather rare accomplishment for a woman of being able to read. He returned alone to Adana perhaps about four years ago, and, as I remember, about a year later his wife and little daughter came. A little boy was born to them in Adana. Just a short time previous to the breaking out of the massacres of last spring, he went with his family to a Turkish village some three or four hours distant from Adana to plant cotton. We have no accurate information as to what the circumstances of their death were. We were told that they were spared and protected during the first massacre, but were killed in the second. Of the fact of their death in either one or the other there is little room for doubt.

Hanna, during the years that I was acquainted with him, was most of the time in very poor health, and was very poor in this world's goods, but he was rich in faith, and was a very earnest preacher of the gospel. At one time we employed him for a few months as assistant to Mallim Hanna Besma. But, whether employed or not employed, he was ever zealous in proclaiming the truth that had become so precious to him. Living in poverty and often sick, he was apparently always joyful in the Lord. He was not lazy, but was often unable to work, and sometimes could not get work. At such times he would betake himself to Mallim Hanna's house, devote himself for a time to the study of the New Testament Commentary, and then go out and try to persuade others to accept the truth. He was not very free in the Arabic, but according to the testimony of Hanna Besma, he was a very effective speaker in the Syriac tongue.

We know not how Hanna and his little family met death. They were taken as by a whirlwind and chariot of fire, with-

out the sustaining presence of any earthly friend, but we have faith to believe that He who walked in the midst of the furnace with His children, was with this little band, too, in the hour of their trial, and would see to it that the flame should not kindle upon them to their hurt.

C. A. DODDS.

Mersina, Asia Minor.

"A CITIZEN OF NO MEAN CITY."*

This topic is taken from Paul's answer to the Roman Centurion in the city of Jerusalem, when Paul was arrested in that city. Paul, in speaking of his nationality and of his city, said, "I am a man which am a Jew of Tarsus, a city in Cilicia—a citizen of no mean city."

There are a great many conjectures as to the exact meaning of Paul in the use of these words. Evidently the main idea was local and comparative. In this sense Paul might well be proud of his birthplace, for historically, geographically and commercially, it was "no mean city."

Strabo speaks of the Tarsian University as even surpassing in some respects those of Athens and Alexandria. In Paul's time Tarsus was in its most flourishing condition. In this sense Paul could say, most truthfully, "I am a citizen of no mean city."

There are some who affirm that Paul gloried in Rome and in Roman citizenship, in the fullest sense, and all the while he entered no protest against the corruptions of that wicked empire. If this be true, I cannot understand why Paul included in his letter to Rome the statement of the characteristics of the ideal state. Certainly that ideal was the widest

divergence from the then existing order of things. In view of what is stated in Romans 13, 1-7, I am sure Paul saw the great wickedness of the Roman Empire, and that he called for separation from its sin. "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." He wished rather to preach the gospel of the Kingdom at Rome, and in that rounded out message to cause Rome to be in very truth a no mean country. For this he worked, for this he prayed, and for this he died.

We are prepared now to apply our topic to our own country and to the conditions now existing. Relatively speaking, we may affirm that we are living in the greatest country in the world. Our form of government is scriptural, and here we enjoy the blessings of civil and religious liberty as nowhere else in the world. For these things we are profoundly thankful, and in every possible way we will unite for their maintenance.

But this is not all. We wish to show that it is only relatively, that we are "citizens of a no mean city." Looking at the ideal state, of which Paul speaks, we are far from being what we ought to be. Now, as it was Paul's patriotic desire to bring Rome up to what it ought to be, so is it the duty of us all to do what we can to secure for our beloved country the greatest blessings. To this end we speak and for this reason we ask the prayers and co-operation of every true citizen of this great Republic. How may this be accomplished? The answer will be found, in part at least, in the following considerations:

KNOWING OUR CITY OR COUNTRY.

The gross ignorance of the average citizen of the place in which he lives is proverbial. Features which strike a stranger at once, names which challenge curiosity,

*An address delivered some years ago in Boston and elsewhere on behalf of National Reform, and now published by request.

historical facts which have contributed to the making of a nation, of the great men who have lived and died in the vicinity, of all this he usually knows next to nothing. Our own city of Boston is peculiarly such a city, and we owe it to our friends and to our city, to know about all these peculiar features.

Our country, also, has a history unique among the nations of the world, which ought to command the interest of every true citizen. To be intelligent citizens we ought to acquaint ourselves with all the events in our short but eventful life as a nation. All the charters and State papers from the earliest colonial days to the present moment ought to be the common heritage of our people. We ought to be familiar with all the influences for good or bad, and to know the sources of the same. We ought to know when our country was first settled, and the people and the circumstances of those times.

No one can study the characters of the men and women who first landed on our shores without feeling that God was their Sovereign, Jesus Christ their King, and the Bible the foundation of all law. Nothing short of this will account for the sufferings endured by these faithful people in the several colonies along the Atlantic seaboard. Read the history of those times, and especially familiarize yourself with the different compacts, charters and State papers, and you will be impressed with the thought that the first Pilgrims believed in religion as necessary to the State, and behold in all those documents the true principles of civil government.

The compact signed in the cabin of the "Mayflower" read, "In the name of God, Amen." Then these solemn words follow, "We whose names are underwritten, - - - having undertaken for the glory of God and advancement of the Christian faith

and the honour of our king and country," etc., etc.

Read also the charter of Rhode Island obtained from Charles II in 1663. This instrument was so completely satisfactory to the colonists and afterward to their descendants during the Revolution, and subsequently, that it remained as the basis of the government for one hundred and eighty years. On account of its great value, we quote the opening sentences of that charter: "We, whose names are underwritten, do hereby solemnly, in the presence of Jehovah, incorporate ourselves into a body politic; and as He shall help, will submit our persons, lives and estates unto our Lord Jesus Christ, the King of kings and Lord of lords; and to all those perfect and absolute laws of His, given in His holy Word of Truth, to be judged and guided thereby."

We might follow up this same line of study, and the whole story is the same, whether at Plymouth or New York, or Philadelphia or Jamestown.

This whole line of history ought to be known by the people of this country, and instead of having to fight its way for recognition, the principles of the Christian religion as they apply to civil affairs would be recognized and adopted as the very genius of our history.

We ought, also, to know the other line of influences which were dominant to a great extent when the Constitution of the United States was framed. We should inform ourselves of the increasing influence of French infidelity and secularism from 1700 to 1789 in the American Colonies, and herein perceive the introduction of a leaven of evil, the effects of which are working mightily at the present time in our country.

Now, these facts which are cited, are but illustrative of a line of knowledge with which, as American citizens, we

ought to be familiar; I am sure it would make us better citizens, and I am sure that our beloved land would be brought forward again to these true principles which were here at the first.

WE MAY DO MUCH TO BRING OUR COUNTRY TO THE IDEAL STATE BY MAINTAINING A TRUE, PATRIOTIC ATTITUDE TO ALL OUR INSTITUTIONS.

By this I mean the attitude of friends and true lovers of our country. We can sing with every one who enjoys the blessings of this country:

“My country, ’tis of thee,
Sweet land of liberty,
Of thee I sing.”

We hold the position of men who believe in government, and especially in this Government. We hold the attitude of those who are careful to emphasize the good, and without any prejudice, we try to look at matters as they really are. There are many who condemn our Government because it is not just like the one under which they lived in some other land. We are not of these. We believe that there is the possibility of making this Government what it ought to be, and as constructive agitators we are at work, in seeking for the true Christian state.

This attitude of friends and lovers of country will aid us much in making this God’s country in every truth. Just as in the family or in the Church, the lovers of either may see and suggest defects, and not be misunderstood, so do we come to all of our institutions. We will allow no one to go beyond us in our patriotism. We do not imagine some evil or wrong where such are not to be found. There are always enough real evils which the patriot must attack without these imaginary ones. Where we can endorse our institutions we should do so gladly and cheerfully. For example, as already stated, our form of Government is indeed

the very best in the world, and there are also many other features which we all hold dear. As the friends and lovers of our country, we approach this problem, and while we must be honest as to defects, we shall do all in the above spirit.

WE MAY DO MUCH TO BRING OUR COUNTRY TO THE IDEAL STATE BY A WILLINGNESS TO SEE AND REMEDY EVILS.

All of this still in the spirit of the patriot. Paul was one who saw the evils of Rome, and he did his very best to remedy the same. Now, the great trouble with so many of our own countrymen is they are not willing to see evils and defects in any part of our national constitution or in our national life.

There is so much boasting of everything American that the evils are covered over as much as possible. I say, that this is a wrong spirit, and one which, if allowed to remain, will lead us into national ruin. When the citizens of a land cease to have strength of purpose enough to allow evils to go unchallenged, then are they unfit for citizenship.

One, to read the reports in our papers after a Thanksgiving Day, would imagine that here in our country there were no real evils and dangers. The eagle is made to scream, and herein is danger. Now I am here to affirm, in the spirit of a patriot, that we should cry aloud and spare not. There are evils in the land, which, if not corrected by the friends of truth and country, will lead us to national ruin. Do we not hear the rumble and roar of battle which has already begun in our country, and which, if not corrected—and that speedily, will lead to the worst conflict we have ever known? What means the struggle to-day in the commercial world, and what is the thought of the poor and needy, who, by thousands, are suffering because the principles of Christ are not in operation among us?

Secularism is everywhere the standard and socialism is its natural outcome. This secularism of our day is the natural stream which flows from a secular government, and everything is being swept before it.

I say there are evils in the city. The Sabbath is being openly violated, the secret empire is being outlined, and the agents of Satan are everywhere busy. Shall we not, then, as true patriots, stand together in pleading these Christian principles?

WE MAY DO MUCH TO BRING OUR COUNTRY INTO THE IDEAL STATE BY PROMOTING THE CHRISTIAN RELIGION IN OUR COUNTRY.

Paul said, "I am not ashamed of the Gospel of Christ," and among other things he saw its beneficent effect upon the nations of the world. The Bible contains a gospel for the nation, and if a nation does not accept that gospel it soon must perish. I believe that gospel should be preached in our time and country as never before. Certainly, the gospel should be preached to the individual, and every effort along that line should have our earnest support and co-operation. But that is not enough. Let us preach to nations; they are to be born in a day, and perchance our feeble word may be taken by the Holy Spirit and blessed to this end.

The opportunity is now before us, the fields are white to the harvest. It is a time of great unrest and confusion, and such times are pre-eminently opportune for the declaration of the gospel. I know there is a solution of the commercial evil and all other evils in King Jesus and the principles of His Kingdom. If only we should enthrone Christ as King, then we would see the end of all these troubles. The streams of happiness in His reign would make glad the city of our God. Let us, then, join our prayers with all lovers of truth in our land, to promote the Christian religion in our country.

NO SACRIFICE, HOWEVER GREAT, SHOULD BE REGARDED AS TOO GREAT FOR THE ATTAINMENT OF THIS END.

If what has been said thus far in this address is true, then we have something to which we may bring all our best efforts and our greatest resources.

When we think of the faithful contendings of the martyrs of Jesus, in the past, our minds are filled with admiration. They endured even unto death. Well has the poet sung of them,

"The lover of freedom can never forget
The glorious peasant band;
His sires—that on Scotia's moorland met.

Each name like a seal on the heart is set;
The pride of his fatherland."

Truly, they espoused a great cause and devoted all to its success.

If they, who have gone before, made such sacrifices for the truth, shall we not respond to the very utmost? Even though reproach and scorn and suffering and sore defeat come, let us not count it too great that this end may be attained. In this way only shall we be true to the Pilgrims and to the Huguenots, and the Covenanters of the past, who came here to America that these Christian principles should be forever the inheritance of all its people. In this way only shall we be true to the God of Truth Who has taught us these great principles. And in this way only can we be true to our dearly beloved country. It is worth while. These principles are to prevail.

SAMUEL McNAUGHTON.

Boston, Mass.

OUR GOSPEL DEBTS.

Those who have received the gospel of God's dear Son are debtors to those who are without the good news of salvation. "I am debtor both to Greeks and to Barbarians, both to the wise and to the fool-

ish." The Greeks called all who did not speak their polished language, of which they were justly proud, Barbarians. "The Greeks" and "the Barbarians" therefore included all the Gentile nations. "The wise" and "the foolish" were "the educated" and "the ignorant and unlearned." And these two classes embraced all the Gentile nations. So twice over the Apostle Paul declares his indebtedness to the whole Gentile world. The language is commercial. We speak of debts as obligations incurred when an article has been purchased on trust, or money has been borrowed as a loan. But the apostle was not in debt like that. He owed no man, anything. He paid for everything he received. He was not in debt one penny. He was the most independent man in the world. Neither was he under obligation by reason of kindness received at the hands of the Gentiles or gifts bestowed by them. On the contrary, he had experienced only persecutions wherever he went. It was not what he received from them, that constituted his indebtedness, but what he had received for them. When he was met in the way by Jesus Christ, he was commissioned to the Gentiles. "For to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen Me, and of the things wherein I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in Me."

This is a case of sudden conversion. He was just as sincere and strenuous in his devotion to Judaism before, this as he was to Christianity afterward. He

had been arrested in his mad career. He had surrendered to Jesus unconditionally—yielding body, soul and spirit. "Lord, what wilt Thou have me to do?" He would have preferred a mission to his own people, no doubt. But it was not his to choose. His work was laid out for him among the Gentiles. And he was not disobedient to the heavenly vision. He heard their cry, voiced by the man of Macedonia, "Come over and help us!" He saw their misery, degradation and poverty. He knew the hollow emptiness of heathen religions. And thus their dumb appeal stirred his soul. The proconsul, Sergius Paulus, at Paphos, on Cyprus, was delivered from the Jewish sorcerer, and led to Christ with the same zeal that he manifested in delivering the men of Lystra and Derbe from idolatry. He preached to the women at the river side, beyond the walls of Philippi, with the same earnestness that he discovered in proclaiming Christ and the resurrection to the Athenian philosophers in the Areopagus. He had not intended doing public work in Athens until certain helpers came to his assistance. But when he saw the city wholly given to idolatry, his spirit was stirred within him, and he testified to Christ and His resurrection. He was just as enthusiastic in preaching Christ before Felix and the court at Cæsarea as he was in speaking to the common people at Corinth. Addressing the shipmaster and crew and passengers on the foundering ship, he displayed the same sublime faith as on the Island of Malta in the hands of Publius the governor, whose father he healed of a dangerous disease in the name of Jesus. At Rome he preached to the soldiers who were chained to him in turn, a new guard being exchanged every four hours, until the whole pretorian guard (one thousand soldiers) believed. Paul was anxious to

preach in Rome, because he would there meet men of all nationalities, and through them the gospel would be sounded out into all the world. While the apostle's commission was special and peculiar, the principle upon which he bases it is universal and permanent. The principle is that the possession of any peculiar privilege lays us under obligation to share it with those who have it not.

THIS PRINCIPLE IS ROOTED AND GROUNDED IN THE VERY CONSTITUTION OF HUMAN NATURE.

"No man liveth unto himself." The man who has an education is under bond to impart his intellectual possessions to the untaught. The man of great wealth is mortgaged to those who are poor and needy. The man who occupies a position of honor and trust is requisitioned to serve the common people for whose sake he has been promoted. This is the real significance of the parable of the good Samaritan. We know that depraved human nature repudiates this. The worldly man says, "I have accumulated my fortune by industry, economy, self-sacrifice and persevering effort. I am indebted to nobody for it. It is mine. Can I not do as I will with my own?" Or he says, "I am a self-made man. I toiled while others slept. My acquisitions in learning are the result of personal application. I am not under obligation to any man." Or he says, "I have risen to my present position by careful planning. I studied the conditions that prevail in the

social order and manipulated the forces that are at work. I am not beholden to others for my success." All this sounds familiar. It is a repetition of Nebuchadnezzar's proud boast. As he walked with his courtiers on the walls of the city and beheld the hanging gardens and art and architecture of the capital of his empire, he said, "Is not this great Babylon that I have built by the might of my power, for the house of my kingdom, for the honor of my majesty?" Man in the original state of innocency loved God supremely and his neighbor as himself. But sin separated man's soul from God and made man selfish. That was his death. It involved four evils: he lost his standing with God, he lost his character of holiness, he lost his fellowship with God, and he lost his delight in and his ability to do God's will. Men separated from God like this are dead to Him. They are self-centered and so are separated from one another. But Christ came to redeem and to restore. He took human nature into union with His divine person and lived in the flesh a life in harmony with God. He recovered man's lost dominion by becoming obedient unto death, even the death of the cross. He exhibited the ideal life by exercising supreme love to God and unselfish love for men. He had compassion upon the ignorant and those who are out of the way. He went about continually doing good. The perfect man was exalted to the throne.

Boston, Mass.

F. M. FOSTER.

(TO BE CONCLUDED NEXT ISSUE.)

Rob the world of the Bible and you have robbed it of its chart, robbed it of its compass, robbed it of its Magna Charta—the bulwark of its liberties—robbed it of that which has produced the noblest manhood and the purest womanhood; robbed it of that which has worked out its highest civilization, robbed it of that which has made the Christian nations the most enlightened, the most progressive, the most humane, the wealthiest, and the most powerful peoples on the face of the earth.—*Henry B. Williams.*

EDITORIAL NOTES.

The closing exercises of the Theological Seminary, Allegheny, Pa., will be held on Tuesday and Wednesday, April 26 and 27, 1910. The Board of Superintendents will meet on Tuesday, April 26, at 9 A. M. in the Seminary Building.



OLIVE TREES calls the attention of its readers to the opening article of this issue, and unites with the author in urging unceasing and definite prayer for the foreign missions. While there are not wanting evidences of the presence and power of the Holy Spirit, both in the Levant and in China, it must not be forgotten that constant communion with the Redeemer is essential to the continued success of any gospel enterprise in the face of the persistent opposition of His enemies. Apart from Him nothing can be done, and His promise is, "Call unto Me and I will answer thee and show thee great and mighty things which thou knowest not." And should there not be a recognition of His hand in the personal and relative afflictions that have come upon the missionaries at Tak Hing Chau? There is a meaning in all the providences of the Mediator which will be unfolded at His appearing, and in the meantime He would make it clear that comfort and strength are to be found only in fellowship with Himself and quiet submission to His will. Here is the way that Rev. W. M. Robb puts it in a personal letter of March 11 from quarantine at Williams Head, "For ourselves, I may say that we have been and are at peace in regard to what the future has in store. In no uncertain manner were our minds directed to Phil. 4:6,7, and the peace of God which passeth all understanding has kept our hearts and minds through Christ Jesus."



The home Church will be favored with visits from twelve of its missionaries in the summer, including Rev. and Mrs. James S. Stewart, who have been in America for some months. Rev. and Mrs. W. M. Robb, ordered home on prolonged furlough owing to the illness of Mrs. Robb, just when they had acquired a working use of the language and were beginning to take a prominent place in the service, were in sight of land on March 10, expecting to land at Vancouver some time the next day, but owing to a case of sickness that had developed on board resembling smallpox, the steamer had to go into quarantine, where, as Mr. Robb writes, they "will be detained till everything is thoroughly disinfected and in all probability until sufficient time has elapsed for new cases to develop." They will be followed by Rev. Julius Kempf, who sailed on the SS. China, scheduled to leave Hong Kong March 12, and should, under favorable circumstances, reach San Francisco on April 9. Tarsus Mission will send Mrs. C. A. Dodds and her husband, who has remained at his post faithfully and with a good measure of success for the full term of ten years, but it is uncertain whether he will be forward in time for Synod. The brothers McCarroll, with their families, will come from Cyprus; Dr. Calvin, of Nicosia, leaving in time to reach America toward the end of April; Rev. Walter, of Larnaca, remaining behind till some time in June to attend to pressing business. Miss Mattie R. Wylie planned to leave Latakia March 30 on the Italian steamer connecting at Naples with the Prince Albert of the North German Lloyd, due in New York on April 28.

Writing from Williams Head, Victoria, B. C., on March 14, Rev. W. M. Robb informs us, in a personal letter, that "the ship has been fumigated and allowed to proceed, but the passengers are all detained here." "It is a delightful place," he writes, "and we are in every way comfortable. We have lots of room for exercise, and are not seriously inconvenienced except by excess of leisure." The Church will be glad to know that Mrs. Robb is quite comfortable. "Fortunately there was a physician on board who had had special work along the line of her trouble," and he has been of great assistance. "Detained as we are," continues Mr. Robb, "we can make no definite plans for the future, but will leave them to be worked out, as God sees best. Meanwhile, we await His pleasure."



OLIVE TREES has received and passed on to Dr. S. A. S. Metheny, temporary treasurer, the following contributions to the Foreign Missions: Ten dollars from the Sabbath school of Second Boston, the last installment of a \$50 pledge toward the salary of a native teacher in Syria for 1909; and \$50 from Miss Della J. Mathews, of Sparta, Illinois, in memory of her sister, to be used for special work in China.



OLIVE TREES has received and passed on to Treasurer Dr. S. A. S. Metheny, two hundred and sixty-two dollars for mountain schools in Syria, from some women of Second New York and their friends.



At the request of Mr. F. P. Turner, General Secretary of the Student Volunteer Movement, OLIVE TREES cheerfully inserts the following announcement in regard to the publication of the Report of the Rochester Convention, and com-

mends the book to the ministers and students of the Reformed Presbyterian Church:

THE REPORT OF THE STUDENT VOLUNTEER CONVENTION AT ROCHESTER (Dec. 29, 1909—Jan. 2, 1910). Substantially bound in cloth. Octavo. Over 600 pages. Advance price, \$1. Regular price, \$1.50.

This report is now on the press. It will contain a verbatim record of all the great addresses given before the convention, including the following:

John R. Mott—"The Spiritual Conditions in the Universities and Colleges Requisite for Meeting the Present Missionary Demand."

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All orders for this volume *at reduced rates* should be mailed at once to Student Volunteer Movement, 125 East Twenty-seventh Street, New York.



The Laymen's Missionary Movement announces that arrangements are being made to hold a Missionary Congress in Chicago, May 3-6, 1910. "This call," writes the Executive Committee, "is being made at seventy-five main conventions, out of which a large number of secondary conventions have developed. The call is direct. The object is definite and vital.

"What is America's share in the evangelization of the world? What is meant by evangelization? What part have men in it? How is it to be done? These are some of the questions being considered during this campaign by constructive leaders of Christian thought in America. At least one hundred thousand men are expected to attend these seventy-five conventions. The number of representatives of the National Missionary Congress is limited to five thousand, the capacity of the Auditorium, where the Congress will be held.

"All churches entitled to representation in the Congress will have their number of delegates determined partly by the numerical strength of the Church, and partly by the amount expended in foreign missionary work.

"To meet the expenses of the Congress, each delegate will be charged a registration fee of five dollars, which will include one copy of the bound volume in which the detailed proceedings of the Congress will be published.

"Application for membership in the Congress should be made in each case to

the Foreign Missionary Board or Society of one's own church.

"The Congress will open with an afternoon session on May 3, and conclude with the evening session on May 6. Many of the strongest and most experienced missionary speakers and leaders on this continent will be heard.

"One afternoon will be devoted to sectional conferences, as follows:

1. Ministers' conference.
2. Church officers' conference.
3. Bible school officers' and teachers' conference.
4. Brotherhood conference.
5. Physicians' conference.
6. Lawyers' conference.
7. Business men's conference.

"Another afternoon will be devoted to conferences by churches, giving opportunity for each church to consider more fully its own missionary work. The programs for these church conferences will be prepared, in each case, by the Foreign Missionary leaders of that church.

"A special committee has already been appointed, representing the Laymen's Missionary Movement, and the organized Foreign Missionary Boards of North America, to prepare a national missionary policy to be submitted to the Congress for its consideration.

"We call upon the men of this nation, especially those who are busiest and most responsible, to put first things first, and so to adjust their affairs as to be able to take their full share in this effort to bring the impact of combined Christianity to bear upon the conversion of the world.

"We appeal to Christians everywhere to unite in prayer that this National Missionary Campaign and Congress may inaugurate a new era in the history of missions."

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